

MEMORIALS

OF

Archbishop GRINDAL:

WHEREIN

The true Causes of his **Suspension** and
Disgrace are impartially Related.

WITH HIS

LETTER

TO

Queen Elizabeth,

In VINDICATION of

PROPHESYING,

ALSO

The ADDRESS of the Convocation in
Latin and English: With Remarks upon Both.

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L O N D O N :

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MEMORIALS

OF

Archbishop GRINDAL.

AS a necessary *Introduction* to the following *Memorials* and *Letter*, the *Reader* would do well to look back a little upon the *Occasion*, that after so long an *Interval*, has brought this *Bishop* again upon the *Stage*, which, upon a short *Enquiry*, he will find to be this.

Dr. Sacheverel, in his late *Sermon* at *St. Pauls*, thought fit to place his *Name* in his *Catalogue* of **FALSE BRETHREN**, not at all suspecting, I presume, that this *Bishop's Character*, at this distance, should be so very *Precious* among us, and give an occasion to a *Charge* of *Misdemeanour*, or a large *Volume* with an *Appendix*, &c.

The *Characters* of dead *Men*, I own, ought to be treated with the utmost *Tenderness*, and should never be disturb'd but upon *Matters* of the greatest *Moment*; and indeed this *Archbishop* had rested at peace in his *Grave*, without the least *Interruption* from me, if I were not convinc'd, That since he is unhappily dragg'd again into the *World*, and plac'd at the *Head* of a *Party*, the *Publick* ought to be perfectly inform'd of the real *Causes* of his *Suspension* and *Disgrace*.

My *Design* is only a *Compendium*, and to be beforehand with 'em in the *Publication* of his *Letter* to *Queen Elizabeth*, which his *Advocates* and *Admirers*

seem to exalt themselves so much upon, and I hope will not take ill from me in making it Publick.

The *Accounts* of his *Birth*, *Parentage*, and the other trifling *Memorials* of his *Youth*, are below the Dignity of *History*, and can be of no use to any Body, unless it be to the *Author* himself, by assisting him with Materials to fill up the empty Spaces in his Volume; for my part I shall deprive him of none of 'em, let him enjoy 'em freely, I shall never disturb him in the Possession of them, nor attempt to rob him of the Glory of their Publication.

Indeed in all the *Accounts* I can find relating to him, from his first coming to Court, in the Reign of *Edward VI*, to the Year 1583, in which he Dy'd, there are so few Occurrences, that I think fit to be reviv'd, that I could heartily wish he had continued in Silence and Oblivion.

Whoever looks Impartially into his Life, will find him all along a mighty Favourer of *Puritanism* and *Nonconformity*, and guilty of a great deal of Indulgence towards Offenders against the *Doctrine* and *Discipline* of the *Establish'd Church*, the bad Effects of which, I'm affraid, we now feel, and have still great reason to be apprehensive of.

The *Reformation* was then but in its Infancy, and requir'd the best, and the most Faithful *Governours*, to preserve it Intire and Unsully'd; and to conduct it safe between the two dangerous *Extreams* of *Popery* and *Nonconformity*.

Many heavy Complaints are brought against him to the Queen, as well by the *Bishops* and *Clergy*, as others, upon the Account of his Connivance with the Latter, which, tho' she was long unwilling to believe, were all at last Authentickly confirm'd to her, by the Encouragement he gave to a new Sect of People who, both in their Principles and Practice, were not much unlike our *Modern Prophets*.

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This, indeed, incens'd the Queen against him to a very high Degree, who wisely foresaw, That if this new Method of *Prophefying* was not immediately suppress'd, it must create Divisions among the Clergy; destroy the Discipline of the Church; consequently produce Tumults and Confusion; and at length endanger the Peace of the Kingdom.

'Twas for this that he was Suspended, and in Terms of the highest Resentment Banish'd the Court and Council; and tho' the Convocation presented their Address, and many strenuous Applications were made for his Restoration, yet the *Queen*, who look'd upon an Offence of this kind, in an *Archbishop*, to be of so heinous and dangerous a Nature, and of such pernicious Consequence, would by no means be reconcil'd to him, but continued him in Her high Displeasure 'till his Death.

Some Time before his Death he writ her the following Letter, which, altho' it was recommended to Her with all the Advantage imaginable, had no other Effect, but to confirm and harden her Resentments.

WITH all humble Remembrance of bounded Duty to Your Majesty, it may please the same to be advertis'd, that the Speeches which it pleased You to deliver unto me, when I last attended on Your Highness, concerning the abridging the Number of *Preachers*, and the utter Subversion of all learned *Exercises* and *Conferences* among the *Ministers* of the Church allowed by the *Bishops* and *Ordinaries*, have exceedingly dismay'd and discomforted me: Not so much for that the said Speeches sound very hardly against my own *Person*, being but one Man and not so much to be accounted of, but most of all, for that the same might tend to the *Publick Harm* of *God's Church*, whereof Your Majesty ought to be Nu-

tricia, and also the heavy Burden of Your Conscience before God, if they should be put to strict Execution. It was not Your Majesty's Pleasure then (the Time not serving thereto) to hear me at any length concerning the said two Matters then expounded. I thought it therefore my Duty to declare some part of my Mind unto Your Highness, beseeching the same with Patience to read this, which I now send written with my own rude scribbling Hand, which seemeth indeed to be of more Length than indeed it is; for I say with *Ambrose, Ad Valentianum Imper. Scribo Mann meo, quod sola legas.*

Madam, First of all I must, and will, during my Life, confess that there is no earthly Creature, to whom I am so much bounden as to your Majesty, who (notwithstanding my Insufficiency, which commendeth Your Grace the more) hath bestowed upon me so many and so great Benefits, as I could never hope for, much less deserve. I do therefore, according to my bounden Duty, with all Thanksgiving, bear towards Your Majesty a most humble, thankful, and faithful Heart, and that knoweth He, that knoweth all Things: Neither do I intend ever to offend Your Majesty, unless it be in the Cause of God, or His Church, by Necessity of Office and Burden laid upon me, and Burden of Conscience, I shall thereunto be enforced and in these Cases, which I trust in God shall never be lay'd upon me.

If I should use dissembling Silence, I should very ill requite so many Your Majesty's, and so great Benefits; for in so doing, both you might fall in Peril towards God, and I my self into endless Damnation. The Prophet *Ezekiel* termeth us *Ministers* of the Church, *Speculatores*, and not *Adulatores*; if we therefore see the Sword coming by Reason of any Offence towards God, we must of Necessity give

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Warning, else the *Blood* of those that perish will be required at our Hands.

I beseech your *Majesty* thus to think of me, that I do not conceive any evil Opinion of you, although I cannot assent to those two *Articles* then expounded. I do, with the rest of all your good *Subjects*, acknowledge that we have received, by your good *Government*, many and most excellent Benefits, and amongst others, *Freedom of Conscience*, Suppression of *Idolatry*, *sincere Preaching* of the *Gospel*, with publick Peace and Tranquility. I am also perswaded, that ever in these Matters which you seem to urge, your Meaning and Zeal is for the best: The like happened to many of the best Princes that ever were, yet have not refused afterwards to be better informed, and instituted out of *God's Words*.

King *David* so much commended in the *Scriptures*, had no evil Meaning when he commanded the People to be *numbered*, but thought it good Policy in so doing, to understand what Force he had in Store to employ against *God's Enemies*, if Occasion so required: Yet afterwards (*saieth the Scripture*) his own Heart struck him, and *God*, by the Prophet *God*, reprehended him for his Offence, and gave him for the same Choice of three hard *Penances*, that is to say, *Famine*, *War* and *Pestilence*. Good King *Ezekias*, of Courtesie and good Affection, shewed to the *Embassadors* of the King of *Babylon* the Treasures of the House of *God*, and of his own House; and *Isaiab* told him, that *God* was therewith displeased. The godly King *Jehosaphat* making League with his Neighbour King *Abab*, and of like good Meaning, no doubt, was likewise reprehended by *Jehu* the Propbet, in this Form of Words *Impio prales Auxilium et ais qui oderant Dominum Amicitia jungeris.*

Ambrosius writing to *Theodosius* the *Emperer*, useth these

these Words, *Novi Pietatem tuam erga Deum, Lenitatem in Homines oblectatus sum Beneficiis tuis, &c.* and yet, for all that the said *Ambrose* doth not forbear, in the same *Epistle*, to perswade the said *Emperor* to revoke an ungodly *Edict*, wherein he had commanded a godly *Bishop* to re-edify a *Jewish Synagogue*, pull'd down by the *Christian People*.

And so to come to the present Case, I may very well use to your *Hightness* the Words of *Ambrose* above written, *Novi Pietatem, &c.* but surely I cannot marvel enough, how this strange Opinion should once enter in your Time, that it should be good for the *Church* to have few *Preachers*. *Alas! Madam*, is the *Scripture* more plain in any Thing than the *Gospel* of *Christ* should be diligently preached; and that Plenty of *Labourers* should be sent into the *Lord's Harvest*, which, being great and large, standeth in Need not of a few, but of many *Workmen*?

There was appointed to the Building of *Solomon's* material *Temple*, *Artificers* and *Labourers*, besides *Three Thousand Overseers*; and shall we think that a few *Preachers* may suffice to the Building and diffusing the *Spiritual Temple* of *Christ*, which is his *Church*? *Christ*, when he sent forth his *Disciples* and *Apostles*, said unto them, *Ite predicate Evangelium omni Creaturae*; but all *God's Creatures* cannot be instructed in the *Gospel*, unless all possible Means be us'd to have Multitudes of *Preachers* and *Teachers*, to *Preach* to them *Sermo Christi inhabitat nobis opulenter*, saith *St. Paul*, *Col. 3.* And *2. Tim. 4. Predica Se monen, insta tempestive, intempestive argue increpa exhortare, &c.* Which Thing cannot be done without often and much Teaching and Preaching. To this agreeth the Practice of *Christ's Apostles*, *Qui constituebant per singulas Ecclesias Presbyteros.* *Acts 14.* *Paul* likewise writes to *Titus*, *Hujus re igratia relinqui te in Creta, ut quæ desunt pergas corrigere, et constituas op-*

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pidatim Presbyteros. And afterwards describes how the same *Presbytery* were to be Qualified, not such as we are compell'd to admit for meer necessity, unless we should have a great many *Churches* utterly desolate; but such indeed as were able to Exhort, *per suam Doctrinam et contradicentes convincere.* And, in this Place, I beseech your *Majesty* to note one thing, which is this, If the *Holy Ghost* prescribeth, expressly, That *Preachers* should be called *Oppidatim*, how can it then well be thought, that three or four *Preachers* may suffice for a Shire? Publick and continual *Preaching* of *God's Word*, is the ordinary Means and Instrument of the Salvation of Mankind. St. Paul calleth it, The *Ministry* of Reconciliation of Man unto *God*; by the *Preaching* of *God's Word*, the *Glory* of *God* is encreas'd and enlarged, *Faith* nourished, and *Charity* encreased; by it the Ignorant are instructed, the Negligent exhorted and incited, the Stubborn rebuked, the Weak Conscience comforted, and to all those that Sin of malicious Wickedness, the *Wrath* of *God* is Threatened. By *Preaching* also due Obedience to *God*, *Christian Princes* and *Majestates* is planted in the Hearts of *Subjects*; for Obedience proceedeth of Conscience, Conscience is grounded upon the *Word* of *God*, and the *Word* of *God* worketh His effect by *Preaching*; so as generally where *Preaching* wanteth, Obedience faileth.

No *Prince* can have more lively Experience hereof than your *Majesty* hath had in your Time, and may have daily: If your *Majesty* comes to the *City* of *London* never so often, what Gratulations? What Joy? What Concourse of the *People* is there to be seen? Yea, what Acclamations, and Prayers to *God* for your long Life, and other manifest Significations are there to be heard, of inward and unfeigned Love, joyned with most humble and hearty Obedience,

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dience, are there to be heard? Whereof cometh this, *Madam*, but of the continual *Preaching* of *God's Word* in that *City*, whereby that *People* hath been plentifully Instructed in their Duties to *God* and your *Majesty*? On the contrary, what bred the *Rebellion* in the *North*? Was it not *Papistry*, and Ignorance of *God's Word* through want of often *Preaching* in the Time of that *Rebelling*? Were not all Men, of all States, that made Profession of the *Gospel*, most ready to offer their Lives for your Defence? Inasmuch that one poor Parish in *Yorkshire*, which by continual *Preaching* hath been better instructed than the rest, **HALLIFAX** I mean, was ready to bring three or four Thousand Men into the Field to serve you against the said Rebels. How can your *Majesty* have a more lively Tryal and Experience of the Effects of much *Preaching*, or little, or no *Preaching*. The one worketh most faithful Obedience, and the other worketh most unnatural Disobedience and Rebellion. But it is thought many are admitted to *Preach* and few able to do it well; that unable *Preachers* be remov'd is very requisite, if Ability and Insufficiency may be rightly weigh'd and judg'd; and therein I trust as much is, and shall be done, as can be: For both I for my own Part, let it be spoken without any Ostentation, I am very careful of allowing of such *Preachers* only as be able both for the Knowledge of the *Scriptures*, and also for *Testimony* of their good Life and Conversation. And besides that, I have given very great Charge to the rest of my *Brethren*, the *Bishops* of this *Province*, to do the like.

We admitted no Man to the Office of *Preaching* that either profess'd *Papistry* or *Puritanism*; the *Graduates* of the *Universities* are only admitted to be *Preachers* (unless it be some few which have excel-

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lent Gifts and Knowledge in the *Scriptures*, joyned with good Utterance, and good *Perswasions*. I myself procured above 40 learned *Graduats* and *Preachers* within less then these six Years, to be plac'd within the *Diocess* of *Tork*, besides those I found there, and there I left them; The Fruits of whose Travel and *Preaching* your *Majesty* is like to reap daily, by most assured dutiful Obedience of your Subjects in those Parts.

But indeed this *Age* judgeth hardly, and nothing indifferently of the *Preachers* of our Times, judging few or none to be able in their Opinion; which hard Judgment groweth upon divers ill Dispositions of Men. *St. Paul* doth command the *Preaching* of *Christ crucified*, be *absque Eminentia Sermonis*. But in our Time many have so delicate Ears, that no *Preaching* can satisfie them, unless it be sawced with much Sweetness and Exornation of Speech, which the same *Aposlle* utterly condemneth, and giveth this Reason, *ne evacuetur Crux Christi*. Some there be also that are *Misslikers* of the godly *Reformation in Religion* now established, wishing indeed that there were no *Preachers* at all; and so by depraving of *Ministers*, *Impugne Religion*, *non operto Martis sed in Cuniculis*, much like to the *Popish Bishops* in your *Father's* Time, who would have had the *English Translation* of the *Bible* called in, as evil translated, and the new *Translation* thereof committed to them, which they never intended to perform.

A Number there is, and that exceeding great, whereof some are altogether worldly Minded, and altogether bent covetously to gather worldly Goods and Possessions, serving all carnal, vain, dissolute and lascivious Life. *Voluptatis Amore magis quam Dei, et semel ipsas dederunt ad patrandum omne Immunditiam cum Avitate*, Eph. 4. 19. And because the *Preaching* of God's Word (which to all Christi-

ans Consciences is sweet, and delectable to them, having *Cauterizatas Conscientias*, is bitter and grievous; for as St. *Ambrose* saith *Super Psal. 119. Quomoda possunt Verba Dei dulcia esse in Faucibus tuis, in quibus est Amaritudo?* There be they with also that there were no *Preachers* at all; but because they dare not directly condemn the Office of Preaching so expressly commanded by God's Word, for that the same were open Blasphemy, they turn themselves altogether, and with the same Meaning as others do, to make Exceptions against the Persons of them that be admitted to preach. But God forbid, Madam, that you should open your Ears to any of these wicked Perswasions, or any way to diminish the Preaching of Christ's Gospel, for that you would ruinate altogether at length, *Cum defecerit Propheta, dissipabitur Populus. P. 20, 27* saith *Solomon*.

Now there is thought that the Reading of good Homilies, set forth by publick Authority, may suffice: I continue in the same Mind I was when I attended upon your *Majesty*, the Reading of Homilies hath his Commodities, but it is nothing comparable to the Office of *Preaching*. The Godly *Preacher* is learned in the Gospel; *Fidelis servus qui novit*; who can apply his Speech to the Diversity of Times, Places, and Hearers, which cannot be done in Homilies. Exhortation, Reprehensions, and Perswasions are uttered with more Affection, to the moving of the Hearers, in Sermons, than in Homilies. Besides, Homilies were devised by godly Bishops, in your Brothers days, only to supply Necessity, by want of Preachers, and are by the Statute not to be prefer'd, but to give place to Sermons, wheresoever they may be had, and were never thought, in themselves, to contain, alone, sufficient Instruction for the Church of *England*; for it was then found, as it is now found, That this
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Church of *England* hath been by Appropriations, and that not without Sacrilege, spoiled of the Livings, which at the first were appointed for Preaching and Teaching; which Appropriations were first annexed to Abbies, and after came to the Crown, and now are disposed to private Mens Possessions, without hope to reduce the same to the Original Institution. So that at this day, in my Opinion, where one Church is able to yeild sufficient living to a learned Preacher, there are, at the least, seven Churches unable to do the same; where there be many Souls, (the more is the pitty) there is not seven Pounds a Year reserved to the Minister. In such Parishes, as it is not possible to place able Ministers, for want of convenient Stipends, if every Flock might have a Preaching Pastor, which is rather to be wished than hoped for, then were Reading of Homilies altogether unnecessary; but to supply that want of Preaching *God's Word*, which is the Food of the Soul, growing upon the Necessity before mentioned, both in your Brethrens Time, and in yours also, certain Homilies have been devised, that the People should not altogether be destitute of Instruction; for it is an old Proverb, *Better half a Loaf than no Bread.*

Now for the Second Point, which is concerning the Learned Exercises and Conferences amongst the Ministers of the Church: I have consulted with divers of my Brethren, the Bishops, who think of it the same as I do, a Thing profitable to the Church, and therefore expedient to be continued; and I trust your *Majesty* will think the like, when you shall have been informed of the Matter and Order thereof; what Authority it hath of the Scriptures, what Commodity it bringeth with it, and what Discommodities will follow, if it be clean taken away.

The Authors of this Exercise the Bishops of the Diocesa

Diocess where the same is used, who by the Law of God, and by the Canons and Constitutions of the Church now in Force, have Authority to appoint Exercise to their Inferiour Ministers, for Encrease of Learning and Knowledge in the Scriptures, as to them seemeth most expedient, for that pertaineth *ad Disciplinam Clericalem*. The Time appointed for this Exercise is once in a Month, or once in twenty or fifteen Days, at the Discretion of the Ordinary; the Time of this Exercise is two Hours; the Place the Church of the Moderator appointed for the Assembly, the Matter entreated of, is as followeth; some Text of Scripture before appointed to be spoken is interpreted in this Order.

First, The Occasion of the Place is shewed.

Secondly, The End.

Thirdly, The proper Sense of the Place.

Fourthly, The Property of the Words, and those that be learned in the Tongues, shewing the Diversity of Interpretations.

Fifthly, Where the like Phrases to be used in Scriptures?

Sixthly, Places in Scripture which seem to repugn'd are reconciled.

Seventhly, The Argument of the Text is opened.

Eighthly, It is declared what Vertues and Vices are therein couched, and to which of the Commandments they do appertain.

Ninthly, How the like hath been wrested by the Adversary, if Occasion so require.

Tenthly, And what Doctrine of Faith and Manners the said Text doth contain. The Conclusion is with a Prayer for your Majesty, and all Estates, as is appointed by the Book of *Common-Prayer*, and a *Psalm*.

These Orders following are also observed by the said Exercise; first two or three of the gravest and best

best learned Pastors are appointed of the Bishops to be Moderators in every Assembly; no Man may speak unless he be first allowed by the *Bishop*, with this *Proviso*, that no *Lay-man* be suffered to speak at any Time; no Controversy of this present Time, and State shall be moved and dealt withall; if any at length be contrary he is put to Silence by the Moderator; none is suffered to glance openly, or covertly, at Persons publick, or private, neither yet any one to confute one another; if any Man utter a wrong Sense of Scripture he is privately admonished thereof, and better instructed by the Moderators, and other his Fellow Ministers; if any Man use immoderate Speeches, or unreverent Gesture, or Behaviour, or otherwise be suspected in Life, he is likewise admonished as aforesaid; if any Man do villify or break these Orders, he is presented to the Bishop to be corrected: The Ground of this or like Exercise is of great and antient Authority, for *Samuel* did practice such like Exercises in his Time at *Najoth* in *Ramatb* and *Bethel*, 1 *Sam.* 10. 2. 19. So did *Elizaus* the Prophet at *Jerico*, which studious Persons in those Days were called *Filii Prophetarum*, the Disciples of the Prophets, that being exercised in the Knowledge and Study of the Scriptures; They might be able Men to serve in God's Church, as that Time required. *St. Paul* also doth make expresse mention, 1 *Cor.* 14. that the like in Effect was used in the *Primitive Church*, and giveth Order for the same, that two or three should speak, by Course he meaneth, and the rest shall keep Silence.

That Exercise in the Church *St. Paul* calleth *Prophesia*, and the Speaker *Prophetas*, terms very Odious in our Days to some, because they are not rightly understood; for indeed, *Propheta* in that, and the like Places of the same *St. Paul*, doth not, as it

it doth sometimes, signifie Prediction of Things to come, which Thing, or which Gift is not now ordinarily in the Church of God, but signifieth thereby the Assent and Consent of the Scriptures; and therefore St. Paul attributes to these that are called *Propheta* in that Chapter, *Doctrinam ad adificationem, Exortationem, et Consolationem*; this Gift of Expounding and Interpreting the Scriptures was, in St. Paul's time, given unto many by a special Miracle, without Study; so was also, by Miracle, the Gift to speak strange Tongues, which they had never Learn'd. But now Miracles ceasing, Men must attain to the *Hebrew, Greek, Latin Tongue, &c.* By Travel and Study God giveth the Encrease. So must Men also attain by the like Means to the Gifts of Expounding, and Interpreting the Scriptures, and amongst other Helps nothing is so necessary as these above-named Exercises and Conferences amongst the Ministry of the Church; which, in effect, are all one with the Exercises of Students in Divinity in the University, saving that the first is done in a Tongue understood to the more edifying of the learned Hearers. Howsoever, Report hath been made to your Majesty concerning these Exercises; yet I, and others of *Tork*, whose Names are Noted as followeth, 1 *Cantuar.* 2 *Lond.* 3 *Winc.* 4 *Bathon.* 5 *Litchf.* 6 *Gloc.* 7 *Lincol.* 9 *Exon.* 10 *Meneve*, alias *Dauids*, hereof, as they have testify'd unto me by their Letters, have found, by Experience, that these Profits, and Commodities following, have ensu'd by them.

1. The Ministers of the Church are more skilful, and more ready in the Scriptures, and more apt to teach their Flocks.

2. It with-draweth them from Idleness, Wandering, Gaming, &c.

3. Some

3. Some aforesaid, suspected in Doctrine, are brought to the knowledge of the Truth.

4. Ignorant Ministers are driven to Study, if not for Conscience, yet for Shame and fear of Discipline.

5. The Opinion of *Lay-men*, touching the ableness of the Clergy, is hereby removed.

6. Nothing, by Experience, beateth down *Popery* more than that.

7. Ministers, as some of my Brethren do confess, grow to such Knowledge, by means of those Exercises, that where afore, were not able Ministers, not three, now are Thirty able and meet to Preach at *Paul's Cross*; and forty or fifty besides, able to Instruct their own Cures: So, as it is found by Experience, the best means to encrease Knowledge in the Simple, and to continue in the Learned, only backward Men in Religion, and contemners of Learning in the Countries abroad, fret against it, which in Truth doth the more commend it.

The Desolation of it would breed Triumph to the Adversary, and great Sorrow and Grief to the Favourer of Religion, contrary to the Counsel of *Ezek. 13. 18.* who saith, *Cor Justi non est Contristandum.* And altho' some have abused this good and necessary Exercise, there's no reason that the Malice of a Few should prejudice All. Abuses may be reform'd, and that which is good may remain; neither is there any just Causes of Offences to be taken, if divers Men make divers Sences of the Scripture, so that all the Sences be good and agreeable to the Analogy and Proportion of Faith; for otherwise we must needs condemn all the antient Fathers, and divers of the Church, who most commonly expound one and the same Text of Scripture diversly, and yet all to the good of the Church: And therefore doth *Basil* compare the Scriptures to a Well, out of which the more a Man draweth, the Better and Sweeter is the Water.

I trust, when your Majesty hath consider'd and weigh'd the Premises, you will rest satisfy'd, and judge that no such Inconveniencies can grow of such Exercises as these, as you have been inform'd, but rather the clean contrary; and for my own part, because I am well assured by Reasons, and also by Arguments, taken out of the Holy Scripture, by Experience, the most certain Seal of true Knowledge, that the said Exercises for the Interpretations and Expositions of the Scriptures, and for the Exhortations and Comfort drawn out of the same, are both profitable to encrease Knowledge amongst the Ministers, and tendeth to the edifying of the Hearers.

I am inforced with all Humility, and yet plainly to profess, That I cannot with safe Conscience, and without the Offence of the Majesty of God, give mine assent to the suppressing the said Exercises; much less can I send out any Injunction for the utter and universal Subversion of the same. I say, with St. Paul, I have no power to Destroy, but only to Edify; and with the same Apostle, I can do nothing against the Truth, but with the Truth.

If it be your Majesty's pleasure for this, or any other Cause, to remove me out of this Place, I will with all Humility yeild thereunto, and render again unto your Majesty that which I have received of the same. I consider with my self, *Quod terrenum est incidere in Manus Dei viventis*: I consider also, *Quod qui facit contra Conscientiam (divinis in rebus) edificat Jebennam*: And what shall I win if I gain'd I will not say a Bishoprick, but the whole World and lose my own Soul.

Bear with me, I beseech you, Madam, if I choose rather to offend your Earthly Majesty, than to offend the Heavenly Majesty of God. And now being sorry that I have been so long and tedious to your Majesty, I will draw to an end, humbly praying the

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same, that you will consider these short Petitions following.

First, That you would refer all these Ecclesiastical Matters which touch Religion, or the Doctrine, or the Discipline of the Church unto the Bishops, and to the Divines of the Church of your Realm, according to the Example of all Christian Emperors and Princes of all Ages: For indeed, they are to be Judged, as an antient Father writeth, *In Ecclesia, ser in Synodo, non in Palatino*. When your Majesty hath Questions of the Laws of your Realm, you do not decide the same in your Court or Palace, but send them to your Judges to be determined: Likewise, for the Duties in matters in Doctrine, or Discipline of the Church, the ordinary Way is to defer the decision to the Bishops, and other head Ministers of the Church.

Ambrose to Theodosius, useth these Words, *Si de causis pecuniariis Comites tuos consulis, quanto Magis in causa Religionis Sacerdotes, Domini æquum est Consulas*: And likewise to the Emperor *Valentinian*, Epist. 32. *Si de fide Conferendum est Sacerdotum, debet esse Iusta collatio, si enim factum est Constantino Augusta memoria Principi qui nullas leges ante premisit, sed liberum debet Juditum Sacerdotis*; and in the same place the same Father saith, That *Constantius* the Emperor, Son to *Constantine* the Great, began well, by reason he followed his Fathers Steps at the first, but ended ill because he took upon him, *difficile intra Palatinum Indicare*, and thereby fell into Arianism; a terrible Example.

The said *Ambrose*, so much commended in all Histories for a Godly Bishop, goeth further, and writeth to the said Emperor in this form: *Si docendus est Episcopus a Laico quid sequitur? Laicus ergo disputat, et Episcopus audiat a Laico, at certe, si vel Scriptura num seriem Divinarum, vel vetera tempora*
retractemus,

retractemus, quis est qui abundat in causa Fidei, inquam Fidei, Episcopos Solere de Imperatoribus Christianis, non Imperatores de Episcopis Indicari. Wou'd God your Majesty would follow this Ordinary, you should procure to your self much quietness of Mind, better please God, avoid many Offences, and the Church should be more peaceably and quietly Governed, much to the comfort and quietness of your Realm.

The *Second* Petition I have to make to your Majesty is this, That when you deal in matters of Faith and Religion, or matters that touch the Church of Christ, which is the Spouse bought with so dear a Price, you would not use to pronounce so resolutely and peremptorily, *quasi ex Autoritate*, as you may do in civil and extern Matters; but always remember, that in God's Cause, the Will of God, and not the Will of any Earthly Creature, is to take place. It is the Antichristian Voice of the Pope, *Sic Volo, sic Jubeo, stet pro Ratione Voluntas*. In God's Matters all Princes ought to bow their Scepters to the Son of God, and to ask Counsel at his Mouth what they ought to do. *David* exhorteth all Kings and Rulers to serve God with Fear and Trembling.

Remember, Madam, that you are a mortal Creature, look not only, as was said to *Theodosius*, upon the People and Princely Array wherewith you are Apparell'd, but consider withal what it is that is covered therewith, it is not Flesh and Blood, it is not Dust and Ashes, it is not a corruptible Body, which must return to her Earth again, God knoweth how soon? Must you not one Day appear, *Ante tremendum Tribunal Crucifix, ut recipias ubi prout gesseris in Corpore sive bonum, sive malum*, 2 Cor. 5. and although you are a mighty Prince, yet remember that he that dwelleth in Heaven is Mightier, as the

Psalmist

Pſalmiſt ſaith, 76. Terribilis eſt iſ, qui auſert Spiritum Principum, terribiles ſuper Omnes Reges. Wherefore I beſeech you, Madam, *in Viſceribus Chriſti*, when you deal in theſe Religious Cauſes, ſet the Maſteſty of God before your Eyes, laying all Earthly Maſteſty aſide; determine with your ſelf to Obey his Voice, and with all Humility ſay unto him, *Non mea, ſed tua Voluntas fiat.*

God hath bleſſed you with great Felicity in your Reign now many Years, beware you do not impute this ſame to your own Deſerts, or Policy, but give God the Glory, and as to Inſtruments and Means impute your ſaid Felicity; *Fiſt*, to the goodneſs of the Cauſe you ſet forth, I mean Chriſt's true Religion: And, *Secondly*, to the Sighs and Groans of the Godly in fervent Prayer to God for you, which have hitherto, as it were, ty'd and bound the Hands of God, that he could not pour out his Plagues upon you and your People moſt juſtly deſerved.

Take heed that you never think of declining from God, leſt it be verify'd of you which is written of *Joſh. 2 Chron. 24.* who continued a Prince of good and godly Government for many Years together, and afterwards, *Cum corroboratus eſſet, Elevatum cor ejus in interitum ſuum et neglexit Deum.* You have done things well; but unleſs you perſevere to the End you cannot be Bleſſed. For if you turn from God he will turn his merciful Countenance from you; and what remaineth then to be look'd for, but only humble Expectation of God's Judgment, and a heaping up God's Wrath againſt the Day of Wrath.

But I truſt in God your Maſteſty will always humble your ſelf under his mighty Hand, and go forward in the zealous, and godly ſetting forth of God's true Religion, always yielding Obedience and Reverence to the Word of God, the only Rule of Faith and of Religion. And if you ſo do, tho' God

God hath just Cause many Ways to be Angry with you, and us for our Unthankfulness, yet I doubt nothing but, for his own Name's-sake, he will still hold his merciful Hand over us, sheild us and protect us under the shadow of his Wings, as he hath hitherto done.

I beseech God, our Heavenly Father, plentifully to pour his principal Spirit upon you, and always direct your Heart in his holy Fear.

Amen, Amen.

This Letter, tho' handed to the Queen with all the Advantages imaginable, did not, in the least, mitigate her Displeasure; but instead of reconciling him to Her, fix'd him yet deeper in her Resentment. She look'd upon it rather as an Affront, and an Indication of his Stubbornness and Contumacy, than an acknowledge of his Offence. And truly who ever Reads it with Impartiality, will perceive a fierce *mislaken* Zeal, a kind of *Enthusiasm* run thro' the whole. And, indeed, what ever Mr. Fuller, in his History, or our Modern Appendix-Mongers, or any other of his *Latitudinarian Admirers*, may suggest to the contrary, there is little in it to deserve those high Encomiums that the Puritans, and Phanoticks, both in that, and this Age, have bestow'd upon it.

Some Time before he writ this following Letter, the Convocation Address'd the Queen for his Restoration; and Dr. Matthew, Dean of Christ-Church in Oxford, who was indeed an excellent Orator, and writ very fine Latin, drew it up in the following Method.

Serenissima

Serenissimæ, ac Potentissimæ, Regina,
Elizabetha, Angliæ, Franciæ, et Hi-
berniæ, Regina, Fidei Defensatrici,
&c.

ETSI Majestatem Regiam, sive Verbo, sive scripto
interpellare (*Serenissima Princeps Elizebetha*) non
decere nisi rarius, non licere nisi gravioribus de Causis
arbitramur; tamen cum præcipiat Apostolus ut dum
Tempus habeamus, beneficiamus omnibus, maxime vero
domesticis Fidei, committere nullo modo possumus, quin
illud hoc Tempore a tua Celsitudine humiliter contendamus
quod nobis ad petendum utile. Et necessarium; toti Ec-
clesiæ et Reipublicæ ad obtinendum salutare et fructu-
osum; Tuae denique Majestati ad concedendum per facile
et honorifice sit futurum. Quanquam igitur acerbissima
dolemus et contristamur, Reverendissimum Patrem Can-
tuariensem Archiepiscopum post tot Annos, in tantam
tamque diuturnam Majestatis tuæ Offensionem incidisse;
tamen valde, vehementer speramus, nos Veniam adeptu-
ros, si pro uno multi, pro Archiepiscopo Episcopi, pro
tanto Præsuli tot Ministri, serio et suppliciter interceda-
mus. Quod si deprecantium Authoritas in Petitione va-
leret, hac Causa, jamdudum a nobilibus Viris, si Volun-
tas, ab Anticissimis, si Experientia a prudentissimis, si
Religio a Reverendissimis, si Multitudo a Plurimis; sicut
nostræ Partes nulla nam alia videantur, quam ut Oratio-
nem cum illorum Rationibus, nostras Preces, cum illorum
Petitionibus, supplissime ac demississime conjugamus.

Sed Cæsar Octavius Fecundissimus propterea fuisse
scribitur, quod apud eum quoties quisque voluit dixit,
et quod voluit dum humiliter, sic ex Infinitis illis Virtu-
tibus,

tibus, quibus Regiam tuam Pectus abunde cumulatur, vix ulla Majestati tua honorificentior, vel ad Populum tuum gratiosior existit, quam in admittendis Hominibus Facilitas, in Causis audiendis Lenitas, Prudentia secernendis, in satisfaciendis Pietas et Clementia Nihil est enim tam popolare quam Bonitas, atque Principes ad præpotentem Deum nulla Re proprius accedunt, quam Offensionibus deponendis et obliviscendis Injuriis, non dicimus septies, sed septuagies septies. Nam decem Millia Talentorum dimittantur nobis, nonne nos Fratribus, Conservis, subditis centum Denarios condonabimus? Liceat enim nobis illud Christi Præceptum ad istud Institutum, Pona tua cum pare accomodare præsertim cum hortetur Apostolus ut Mansuetudo nostra sit nota omnibus; Christus jubeat ut misericordes simus sicut Pater noster Cælestis misericors est. Vinum in Vulnus infundere, salutare est, et salutaris Oleum Christus utrumque adhibuit. Judicium cantare, Domino jucundum est, jucundius Misericordiam. David utrumque perfecit. Gratiosa est in omnibus Hominibus Clementia in Proceribus gratiosior, in Principe vero gratiosissima. Gloriosa est Regi mansuetudo, Regina gloriosior, Virgine vero gloriosissima. Si non semper at sapius, si non in omnes at in pios, si non in Vulgus at in Magistratus, at in Ministros, at in eum qui tam sublimi Loco constitutus, magna apud nos Authoritate, magna apud alios Existimatione, summa in sacratissimam tuam Majestatem fide, et Observantia præditus; ut non sæpe in Vita deliquisse, sed semel tantum in Vita displicuisse videatur, idque non præfracta Voluntate, quam tenera Conscientia, cujus tantam esse Vim, Magni Authores et Optimi quique Viri scripserunt, ut quicquid ea vel reclamante, vel errante, vel hæsitante fiat, non leve peccatum esse statuerunt.

Ac ut quod verum est ingenue et humiliter attendamus; et illud omnium quot unum agitur, vel necessario Silentio, vel volutvaria Oblectatione obruamus; si laudabile est Vitam non modo ab omni Crimine, sed Suspicone Criminis,

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Criminis, Liberum traduxisse, traduxit, si honestum Religionem ab omni non modo Papistica Corruptela, sed a Schismatica Pravitate, integram conservare, conservavit; si Christianum, non modo propter Justitiam, Persecutionem passam esse, sed per ceteras Notiones propter Evangelium, oberrasse et passus est et oberravit.

Quæ cum ita sunt, (Regina clementissima) omnes hæc nostra Voces ad Celsitudinem tuam profectæ, hoc unum demississime, et quam fieri potest subjectissime comprecantur idque per supularem Naturæ tuæ Bonitatem, per ante Acta tuæ Consuetudinem, per Pietatem Regiam in Subditos, per Charitatem Christianam in Inimicos, perque eam, qua reliquos omnes et privatos et Principes excellis Lenitatem; ut velis Majestatem tuam Mansuetudine, Justitiam Misericordia, Iræ placabilitate, Offensionem Indulgentia mitigare, Archiepiscopum Mœrore fractum, et debilitatum, non modo extollere Jacentem; sed Ecclesiam ipsi, ipsum Ecclesiam, tuis Civibus suis Fratribus exteris Nationibus, denique piis omnibus tandem aliquando restituere. Quod si fecerit Majestas tua, vel potius cum fecerit (quod enim summe cupimus, summe etiam sperare jucundum est) non dubitamus quin illum Reverendissimum Patrem, Supplicem et abjectum, non tam a Pedes quam ad Nudos tuos perpetuo sis habitura. Ita Celsitati tuæ per sancta pollicemur, nobis neque in Ecclesia constituenda Curam, neque in Religione propaganda Studium, neque in Schismatibus tollendis Diligentiam, neque in hoc Beneficio præcipue recolendo Memoriam, neque in ferendo quas debimus Gratias, gratam Animi Benevolentiam ullo unquam Tempore defuturam.

Dominus Iesus Majestatem tuam ad Reipublicæ Tranquillitatem, ad Ecclesiæ Conservationem et suæ Vocitatis Amplificationem, omni Felicitatis Genere diutissime prosequatur.

*To the most Serene and Mighty Princess,
Elizabeth, Queen of England, France,
and Ireland, Defender of the Faith,
&c.*

NOtwithstanding, most serene Princess, we are sensible that the Majesty of Princes ought very seldom to be interrupted, either by Word of Mouth or Writing; never but upon the most pressing Occasions; yet, since the Apostle commands us, whilst we have an Opportunity, to do Good to all Men, especially to the Family of the Faithful, we think our selves therefore oblig'd to put up this humble Request to your Highness, which we presume is both Just and Requisite for us to ask, Beneficial for the Church and Common-wealth to obtain, and lastly Safe and Honourable for your Majesty to grant. Altho' that we are heavily afflicted and concern'd that the most Reverend Father in God, the Archbishop of *Canterbury*, after so many Years, should still continue under your Majesty's high Displeasure; yet we are not without the greatest Hopes of obtaining his Pardon, since so many Bishops for their Archbishop, and so many Ministers for so great a Prelate, are humble Petitioners in his behalf. Indeed we are sensible that if the Authority of the Petitioners had been of any Weight, this Favour had been long since obtain'd at the Request of Noblemen. Or if earnest Wishes could avail those he had from his Friends, if Experience from the most experienc'd, if Religion from the most Reverend,

send, if the Number from a Multitude; our Business therefore can be only with all Humility and Submission to add our Request to their Reasons, and our Prayers to their Petitions.

But as it is reported, That *Octavius Caesar* was exceedingly pleasing to the People upon the Account of their easy Access to him, who freely permitted any Person to speak to him as often as he would, and what he would, provided it was done with Submission; so amidst those infinite Virtues with which your Royal Breast abounds, none is more honourable to your Majesty, or more grateful to your People than an easie admittance of all Men, and Mildness, in hearing their Cases, Prudence in discerning, and Mercy and Goodness in forgiving them. Nothing draws the Peoples Affections more than Mercy, and Princes in Nothing bear so near a resemblance of the Deity, as in passing by Offences and forgetting Injuries, we will not say seven times, but seventy seven times. For if we are forgiven a Debt of ten Thousand Talents, shall not we forgive our Brethren, our fellow Servant, or our Subjects a Debt of an Hundred Pence? Let us then, with your permission make use of that Precept of our Saviours, especially since the Apostle exhorts us to shew our Clemency to all Men, and Christ commands us to be Merciful as our Father in Heaven is Merciful. To pour Wine into a Wound is wholesome, but more wholesome Oyl; Christ did both: To do Justice is pleasing unto the Lord; but to shew Mercy more pleasing, *David* did both. Clemency is admirable in all Men, more in Great Men, but most of all in a Prince. Mildness is glorious in a King, more glorious in a Queen, but most glorious in Virgin; if not always 'tis often; if not towards all Men, yet towards good Men; if not towards the Common-People,

yet towards the Majestrates and Ministers; towards him who is raised to so high a Dignity, has so much Power over us, and is so much esteem'd by others, and has so faithful a regard to your Sacred Majesty, that in his whole Life he seem'd seldom to fail in his Duty, and but once to Displease, and that not so much from any wilful Disposition, as from the tenderness of his Conscience, which in Truth is of so much force, according to the Writings of the greatest Authors, and the best Men, that whatsoever we do, our Consciences either forbidding or doubting in it, is an Offence of a very high Nature.

But to have an Ingenious regard to Truth, and to pass over with a necessary Silence, Submission, and pleasing Satisfaction, some Things, which, indeed, is every Ones Business. If it be praise worthy to lead a Life free from all Offences; nay, even from the suspicion of One, he did so: If it be honourable to preserve our Religion Unpolluted, either with *Papistical Corruption*, or *Schismatical Poison*, so did he: If it be Christian-like, for the Cause of Religion, not only to suffer *Persecution*, but to fly into Foreign Countries for the sake of the Gospel, he Suffer'd and Fled,

And since the Case is thus, (most Gentle Queen) with all Humility and Subjection, we presume to approach your Excellency, to beg this one Thing of you, and that too, only through the singular Goodness of your Disposition, your accustomed Condescension, your Princely Concern for your Subjects, your Christian Charity for your Enemies, and that Compassion, wherein you excel all private Persons and Princes; that you would assuage your Majestick Greatness with Clemency, your Justice with Mercy, your Anger with Affability, and his Offence with Indulgence, and that you would, a
length

length, not only be pleas'd to release the Archbishop, now broken, and overcome with Grief, but restore his Dignity to him, and him to his People, to your Citizens, to his Brethren, to Foreign Nations, and lastly to all pious Persons. Which if your Majesty shall think fit to do, or rather, when you have done it, which we earnestly desire, and with great Satisfaction expect, we do not doubt but that most Reverend Father will demean himself with the utmost Humility and Subjection.

And this we promise to your Majesty that we will never be wanting on our Parts in taking Care of the Church, in studying to propagate our Religion, in labouring diligently to remove all Schisms, but chiefly in Commemorating this great Favour, and in shewing a grateful Sense of it, in the constant return of our Acknowledgments.

*The Lord Jesus long preserve your Majesty
for the Peace of the Common-Wealth, the Pre-
servation of the Church, and the Increase of
His Truth.*

Much was expected from the Strength of this flattering Address, and his Friends, seem'd all confident that the Queen, upon their presenting it, would immediately order his Restoration; but, quite contrary to their Expectations, they were receiv'd with a great deal of Coldness and Indifference and could obtain no other Answer but, That she would consider of it; and indeed, I do not find that she ever did return any other Answer but that; She had received so many Complaints against him; and some of 'em of such dangerous Consequence, that she would not be prevail'd with to hear any thing in his Favour. 'Tis said, indeed, That the Earl of *Lester* was his Enemy, and was perpetually

perpetually prejudicing the Queen against him; but that, in all the Accounts we find of it, was rather Conjecture than Matter of Fact, and only a Stratagem, contriv'd by his Friends, to cover him from the Disgrace that the Queen's Displeasure must necessarily draw upon him.

There is a Report, That the Earl would have had him resign'd to him his Palace at *Lambeth*, which the Bishop refusing, he resented it to that height, that he was never afterwards reconcil'd to him. This is what the *Puritans* and *Nonconformists* say was the principal Cause of his Suspension: But that they had either good Grounds, or good Reasons, for their Suggestion, there is but small appearance in the *Memorials* of that Age.

If there had been any thing real, or substantial, in the Matter, I don't question but we should have heard of it sufficiently in the late Controversie. Our *Modern Puritans* and *Regulators* would, doubtless, have hit upon it, and consequently would have strain'd the Point, and made the most of it, which the Nature of the Argument would allow; but as we hear nothing of it from em, I suppose they look'd upon it as a trifling Report, and so did not think proper to make any use of it.

Besides, this would be the highest Reflection imaginable upon the Memory and Conduct of that great Princess, and argue a partiality and levity of Judgment in her, which all her other eminent Qualifications would be hardly sufficient to account for.

Every one that has either heard or read the Character of Queen *Elizabeth* knows she was a Princess of the greatest Resolution imaginable. That she would never entertain a Prejudice against any Person whatsoever, without the justest Grounds, and the strongest Proof.

It

It was a hard Matter to incline her to take up an ill Opinion against the meanest Person about her, and certainly it is foolish and irrational to imagine that she should entertain particular Aversion for this Archbishop, a Person that had been so long in her highest Esteem, and upon whom she had bestow'd so many unlimited Favours, purely upon the Account of a Personal Pique between him and the Earl of *Leicester*.

I am utterly against raking into the Ashes of dead Men, and am intirely of Opinion that Nothing but good ought to be spoke of 'em, unless it be upon such Emergencies where the Concealment of their Faults would be an Injury to the Publick, which I look upon as Matters have been manag'd to be the very Case now under Consideration.

This Archbishop must doubtless be charg'd with some Misdemeanors of high Importance, otherwise the Queen would never have suffer'd her Resentments against him to have run so far as first to suspend him, and notwithstanding this Address of the *Convocation*, and many other powerful Intercessions that were made in his Behalf, to continue him under her highest Displeasure to his Death.

What is generally look'd upon to be the Cause, is this; The Bishops an Clergy and other Persons about the Court that were for preserving the Doctrine and Discipline of the Church intire and uncorrupt, perceiving their Archbishop upon all Occasions shewing his Friendship to the *Nonconformist*, and his Approbation of the *Genevian* Discipline, and seeing him attempt a new Model of Discipline, never before heard of in the Christian Church, and utterly inconsistent with the Doctrines and Principles of the Church of *England*, thought it high Time to represent to the Queen the dangerous Consequences of such Proceedings, and procure his Suspension

pension, to prevent any farther Innovations. This doubtless must be the very Case, for considering he was in all the other Instances of his Life, a Person of a strict and exemplary Behaviour, of excellent Morals, and of great Humanity, it could be Nothing but a mistaken Zeal agitated by corrupt Principles, that influenc'd him to break in upon the Constitution.

Unhappy is that Age, and miserable the Condition of the Church, when her Bishops, that should be Guardians of her Rights, and Liberties, neglect her Ordinances, despise her Discipline, and joyn with her profess'd Enemies to betray and undermines her.

Whether this was the Condition of the Church under the Government of this Archbishop, or whether it be her Condition at this very Time, with Respect to the Management of some of our present Bishops and Clergy, I shall not take upon me to determine, but this I will be bold to say, and do most solemnly affirm that when ever the Government of the Church shall unhappily fall under such loose and unfaithful Conduct, her Condition (notwithstanding all the Pretences to contrary) must be extreamly dangerous and precarious. When Archbishops or Bishops shall delude their Princes into measures injurious to the Constitution, both in Church and State, when they shall labour to destroy the antient *Catholick* and *Apostolick* Doctrine and Discipline of the Church, and to introduce in their Places dangerous and scandalous Innovations; when they shall first contrive and foment, and then audatiously justify seditious Principles, and openly, and notoriously joyn with Rebels and Atheists in the Prosecution of 'em, certainly such Bishops do not only deserve the highest Resentment from their Prince, but should be esteem'd every where as common Betrayers, and treated with Scorn and Contempt by all Mankind.

Postscript.

POSTSCRIPT.

I Should have sav'd the *Publick*, and my self too, the trouble of this *Postscript*, if I did not think it necessary to add a few Words in relation to the *History* of this *Arch-bishop*, lately *Publiſh'd* in *Folio*, with an *Appendix*.

What aims that *Author* may have in the *Publication*, I am unwilling to suggest: I suppose he cannot be unacquainted with the tendency of such *Books*, and of what pernicious Consequence they must be, if they are not calculated intirely to the Interest of the *Church* and *Constitution*.

In all our *Accounts* of the wisest and best Men of former *Ages* we find that they still valued every thing more or less, as they thought they best consisted with the *Interest* and *Happiness* of their own *Community*, and according to that measure this *Author* ought to be esteem'd a *Friend*, or an *Enemy* to the *Church* of *England*, as his *Book* is of greater or lesser Service to it.

His *Design*, I suppose, in making it *Publick* at this *Juncture* particularly, is to Vindicate this *Bishop's* Memory against some Reflections that were lately made upon him. And in doing this, considering the Nature and Importance of the Case, all *Partiality* and *Party-serving*, ought to be carefully avoided, and the strictest regard imaginable had to the Truth and Matter of Fact.

I must own, indeed, I have had only Time just to run over the *Book*, and to make a few short Observations upon those Places which seem'd to me of the most Consideration, and yet, even in that hasty

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View

View, notwithstanding the Glosses that are drawn over them, I am affraid there are some Matters which may justly entitle him to the *Censure* and suspicion of any *Orthodox Bishop*, or *Clergyman*.

Indeed, the whole *Book* appears to me but one *Compendious Trifle*, and can in no respect answer the Ends for which it was propos'd; not even in serving the *Party* that promoted the *Publication*; and in Truth, to speak my plain Sentiments, I cannot conceive it can be of any service, either to the *Church*, as 'tis now establish'd, or to the *Reformation* to pester the World with these useless *Volumes* which, at some time or other our *Enemies* may make use of to the Prejudice and Disreputation of Both.

This *Author* will I hope, be the more inclinable to Pardon me for making this Supposition, when I have assur'd him I have heard several Passages which he has unwarily reviv'd in his Life of *Arch-Bishop Crammer*, spitefully recited very much to the Prejudice and Disreputation of that great Prelate, as well as to the *Reformation*.

My present *Design* will not allow me to descend to Particulars, otherwise it would be easie to produce innumerable Instances of the dangerous Consequences of prying, with too much severity, into these *Archives* of past *Ages*; both the *Papist* and the *Phanatick* take Umbrage from them, and will be sure, upon any Occasion, to make the worst use of 'em that the Nature of their Case will give 'em leave.

To look no further than the Business now before us; what can it be that inclines the *Modern Whigs*, *Dissenters*, and *Low-Churchmen*, to be so passionately fond of the Character of this *Arch-Bishop* above all the rest, if they did not suppose him a Person entirely for their *Purpose*?

They

They have, doubtless, made an *Enquiry* into his Behaviour in the *Government* of the *Church*, and have discover'd, that he was all along a favourer of **LA TITUDINARIANS**, and upon all Opportunities gave Encouragement to the *Genevian Discipline*; and 'tis this has bound him to 'em, and makes them, at this distance, so strenuously assert his *Character*.

Many Observations and Reflections might be made upon the Manner, Method, and Design of reviving this Arch-bishop's *Character*; but that I may not weary my *Readers*, as I have done myself, I will dismiss 'em till I have more Leisure, and conclude with a short Ode: I call it *Advice to the Whigs*; and I do assure them, whether they'll accept of it or not, I design it to do 'em service. 'Tis honest and hearty *Advice*; and if it does 'em no Good, I'm confident it can do 'em no Harm; and so the worst that I can expect from 'em is, that they'll esteem it as a well intended Impertinence.

ADVICE TO THE WHIGS.

Could you, at last, a COMMON-WEALTH obtain,
Mistaken WHIGS, what could you hope to gain?
 Without a Vision you must plainly see
 Your own Destruction in a MONARCHY ;
 For should your Crimes and ours so far succeed,
 That BRITAIN under lawless Power should bleed,
 You'd soon perceive (*believe me*) to your Cost,
 That all your long REBELLIOUS Toil was lost :
 Each Faction ev'ry Faction would suspect,
 And ev'ry SECT fall out with ev'ry SECT ;
 The Gown and Sword would impious Merrit boast,
 Who first betray'd their Prince, and who the most ;
 And LORDS and COMMONS furiously debate,
 Who most contriv'd the Ruin of the State ;
 The canting TRIBE, whom you had mounted high,
 Would preach you damn'd, and your base Power defy ;
 Swoln big with Faction, Bigottry, and Pride,
 Would on your servile Necks insulting ride ;

The

*The MOB, your Creature once, would then grow rude,
 And on your vile Prerogative intrude :
 Your Generals would their wicked Trust betray,
 Or else set up for arbitrary Sway,
 Or leave you to your selves, to be each others Prey.* }
*Ruins and Tumults would the Isle engage,
 Till halting Vengeance overtook the Age ;
 And your wild Factions weary'd into Rest,
 Reclin'd you on your Rightful MONARCHS Breast ;
 Then take this kind Advice, no more pursue
 What must disturb the State, and ruin you ;
 Your senseless Shams, and Cries of MODERATION
 Will no more pass upon the injur'd Nation :
 The People see you now, through the Disguise,
 And all your Arts, and little Tricks despise ;
 And will no longer bear to be made TOOLS
 To a few factious Knaves, and zealous Fools.*

F I N I S.



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